

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord.*—JEREMIAH.

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Price One Penny.

## MINUTES OF A CONFERENCE HELD IN NORWICH, JUNE 30, 1861.

Half-past 10, a. m.

Present of the Presidency of the European Mission—Amasa M. Lyman and Charles C. Rich.

President of the District—Elias H. Blackburn. President of the Conference, Richard Bentley, with a numerous body of Elders and others of the Priesthood pertaining to the Conference.

Conference called to order by President Bentley. The Saints sang—"The morning breaks, the shadows flee." Prayer offered by President Blackburn. The Saints sang—"How firm a foundation, ye Saints of the Lord."

President Blackburn said—It affords me much pleasure to have the privilege of again seeing your faces and beholding you once more met together in a Conference capacity. For this I am thankful to my Heavenly Father. This morning I presume we shall occupy in attending to business transactions. I told you at our last Conference that we would keep a strict account of our finances, and give you a report of their expenditure. We are come this morning prepared to fulfil our promise. Let us keep ourselves here, but leave our houses, our cattle, and all our business matters at home, and have our faith centred in Christ, that we may have his blessings upon us.

I will first call upon President Bentley to lay before us the standing of the Saints throughout the Conference, and to give us a report of its finances, so that everybody may be satisfied, and none have to say that the money that has been raised has been misused. I pray that the Spirit of God may be with us to-day, that we may be able to lay aside every evil, and have the blessings of God to be with us.

Elder Bentley said—Brethren and sisters, I am thankful for the privilege of meeting with you. It is the first time that I have seen so many of the Saints of the Norwich Conference together, and I hope it won't be the last time. I am glad to see so many present to hear the instructions of the brethren who have come to visit us. In complying with the request of President Blackburn, I will say that I am pretty well acquainted with the feelings of the people, and know that the Saints are feeling first-rate, increasing in the Spirit of the Lord and in good works. There are a few who do not live up to their privileges, but they are few. I am happy to say that many of those who have strayed from the fold are returning, and are now feeling better than they have ever done before. I believe the Saints are doing better tem-

porally. Trade is a little better; and I hope the Saints will be able to lay aside a little of their means to liberate themselves from these lands, that they may go home to Zion.

The financial report was then read, when Elder Bentley continued—We have during the last half-year baptized 41, emigrated 20, and cut off 2. I will now give way for President Rich, and pray that the Spirit of the Lord may be with us to prepare our minds for any instructions he may have to give; and may God bless you! Amen.

President Rich said—I feel very thankful to meet with the Saints in this place, and to hear the good report that has been given. It always affords me great pleasure to hear that the Saints are keeping the commandments of God; but if, on the contrary, the Saints are not doing this, it occasions within me feelings of sorrow. It is common at Conferences to present the authorities of the Church, as Conferences are held for the purpose of attending to business matters. But before attending to this, it will be well for the feelings of the Saints to be understood in relation to the financial report already read. I wish it to be understood that the Saints are free to vote as they please—just as they feel, as it is not merely the raising of the hand, but it is a solemn covenant that we will sustain those brethren by our faith and prayers, and by living according to their instructions.

The following resolutions were then submitted to the Saints by President Rich, and carried unanimously:—

That we are satisfied with the financial report as read by President Bentley:

That we sustain President Brigham Young as Prophet, Seer, and Revelator to the Church in all the world:

That we sustain Heber C. Kimball as his First, and Daniel H. Wells as his Second, Counsellors:

That we sustain the Quorum of the Twelve Apostles, with Orson Hyde as their President:

That we sustain all the constituted authorities of the Church in Zion as they now stand:

That we sustain Amasa M. Lyman, Charles C. Rich, and George Q. Cannon as the Presidency of the European Mission and adjacent countries:

That we sustain Elias H. Blackburn as President of the Norwich District:

That we sustain Richard Bentley as President of the Norwich Conference:

That we sustain John Miller, George Webb, and Septimus Sears as Travelling Elders in the Norwich Conference.

President Rich continued—I am very thankful to see the unanimity of feeling manifested by the Saints. They all feel one. It is the same spirit as that which manifests itself in our mountain home, and it is the same wherever we go, with but few exceptions; and this is a proof unto us that we see alike and are one; and it is this that produces the happiness we enjoy. We have all embraced the same principles, and it has made us one. The object that we have in view in embracing the Gospel is salvation. Now, if it had not in it the power to save, it would be worthless; but having that power, it is worth everything. Then inasmuch as we wish for happiness and salvation, we must obey it, and free ourselves from everything outside of it. We must keep in the line of our duties, as that is the way we shall find happiness. We have received the Spirit of the Lord, which fills us with joy and peace; but when we begin to depart from the Gospel, we begin to reap sorrow and sadness. These are matters for our consideration. It is for us to know whether the principles we imbibed are principles of truth, principles from heaven; for if they are, they will produce happiness; but if they are untrue, we shall realize the opposite of this. As Jesus says, "A good tree will bring forth good fruit, but a corrupt tree will bring forth evil fruit."

We are free agents. We can receive in our hearts that which is truth, or we can reject the truth and receive evil. We must separate ourselves from principles which are impure, or we shall be found in a state of corruption. It is something we must attend to every day of our lives.

I know that some people, when they talk about the Gospel and its benefits will put off those benefits beyond this life; but not so with us. The Gospel has found us in our corruptions and ignorance, and it is given for the express purpose of saving us from these things. We find the Gospel operates upon us in educating us as the training of a school

operates upon our children in their education. Our children are taught in the sciences by those appointed to instruct them, and have sometimes to receive many lessons before they can comprehend what they are taught; and thus it is with us—the Gospel teaches us; and by its teachings we are enabled to see our evils, and by our forsaking them we gain salvation.

The Gospel does not come to us by chance, but it comes to us from heaven, to give us salvation and eternal life. What is eternal life? The Scriptures say, "This is eternal life, to know thee the only true God, and Jesus Christ whom thou hast sent." We can never get it upon any other principle. We have to be taught the principles of eternal life.

Is there anything wrong among you? If there is, it is because you or some others have been agents to produce that wrong. It is no proof that we are doing right because we are doing the best we know. No. We look into the world, and we find this man saying, "This is right," and another saying, "This is right;" and though their ideas may be opposed to each other, they may be doing the best they know; yet it is these differences that have produced in the world what may be called "Spiritual Babylon," where there is nothing else but confusion and disunion. But God has raised up his servant and sent us the Gospel, and we see alike, feel alike, and do alike; and it produces the result that I have referred to this morning. I love a Gospel that teaches me to look to the present; but I would not trust myself to one that leaves the enjoyment of the blessings to be derived from it to some period in the future, nor would I recommend it to others.

The Devil has to be bound; but will it be with a great chain, as many people imagine? When we get knowledge and power to overcome evil, we will bind him. He only has power where he can find individuals willing to be led by him. It is for us, then, to do right, and to leave that which is wrong. What is the great cause of the many wrongs that there are in the world? It is ignorance. Now, could I get you to place your hands in the fire? No. Why? Because you know that such an act would produce pain and sorrow. It is the same

with wrong in any other shape. To free mankind from their wrongs, we must teach them what those wrongs are, get them to forsake them, and teach them what is right. Satan will then have no power, but will be bound.

Now, I know that many are desirous to learn the mysteries of the kingdom of God, and especially when any of the Twelve come along; but I will say that I am not come to teach such things, unless our every-day duties be the mysteries of the kingdom. We must learn what are the duties of to-day, and do them, as the duties of to-morrow cannot be performed by us to-day. To do the duties of the present is all that is necessary, and it is all that is required of us. I am always thankful when I have knowledge sufficient to enable me to perform my present duties; and I do know, and will bear this record, that the Lord is more willing to bestow than we are to receive. Let me impress upon your minds, therefore, the necessity of attending to present duties, that we may secure present salvation; but if we do not do right ourselves, and lay aside our wrongs, we shall have to depend upon others, for we shall not have the keys to unlock the doors that will open up unto us present salvation. The principles of eternal life are free to all; and if we have them not, it is because, when we have them presented to us, we do not accept them.

You see, my brethren and sisters, we come to this conclusion, that when we have embraced the Gospel and made our covenants with God, we should have no time to commit wickedness, but should have within us a full flow of the Spirit of the Lord.

Nationality is a feeling very prevalent in the world; but we should feel that our interest is in the kingdom of God, for that alone will stand for ever. As Jesus taught his disciples to pray, "Thy kingdom come; thy will be done on earth as it is in heaven." Now, what will hinder us from enjoying a full flow of happiness, if such a state of things exist? Why, we shall have the same happiness and heaven as are enjoyed in the eternal worlds; but we have got to bring about this state of things ourselves by doing right and leaving our wrongs, or it will never come.

May God bless us and give us his Spirit, that we may overcome and be sanctified by the truth, is my prayer in the name of Jesus. Amen.

The Saints sang—"Praise to the man who communed with Jehovah."

Benediction by Elder Bentley, when the meeting adjourned.

Half-past two, p.m.

Conference called to order by Elder Bentley. The Saints sang—"Lo, the Gentile chain is broken." Prayer offered by Elder Bentley. The Saints sang—"Now let us rejoice in the day of salvation."

The sacrament was administered by Elders Rackham and Crompton, during which the Saints sang—"O God, the eternal Father."

President Lyman said—I am happy to have the privilege of meeting with you on the present occasion. I do not need to teach you that there is no religion in the world, as I am persuaded that you believe that there is no lack of that; but we have come among you to give you some of our views in relation to the religion you have received. Our object is to get the Saints to entertain consistent and truthful ideas of the religion they profess and love, and for which they entertain feelings of devotion. It is not to get you to be more proficient in your Sabbath-day toilet, nor to instruct you as to the demeanour to be exercised by you while at meeting; but to get you to understand why you go to meeting, and why you are susceptible of joy and sorrow, of happiness and misery. I have not come here to worship religion, nor to get you to do it, but to get you to understand the principles of your religion.

The religion of the miser is his devotion to the gold that he worships, and any man following after the highest object of his affections and regard evinces by his devotion to the object that it is his religion; and I wish you to understand that there is one great object in our being religious—in our being Latter-day Saints. This object is not the building of a house or a city, or in adorning our tabernacles (which wealth might give us the power to do); nor is it to be gained by our being robed in the tattered habiliments of poverty; but our object is the benefit of

the soul (and when we say the soul, we mean the man, the woman, the child of God,) by the development in itself of that knowledge of God which is eternal life, thus providing the development of salvation and glory for humanity. It is for this that we struggle on through a variety of circumstances; it is for this I wish you to be religious.

You need all the ability you possess, because you have uses for it; and you need to cultivate and seek an increase of it, because the path upon which you have entered will have no end; and eternal life is constituted of the knowledge of God you may gain, as you pursue your endless journey in truth's interminable path.

Were you in possession of a rich jewel, you would seek to secure it in a place where it could not be torn away from you; so I wish you to feel in regard to the jewel which should be in the possession of every Latter-day Saint, which jewel is eternal life—the means of obtaining endless enjoyment. Jesus says, "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Where, then, shall we lay up our treasures? In ourselves, and let that treasure be a continued increase of the knowledge of God which leadeth to eternal life, which can never be torn from us: thieves cannot steal it, the imparting of it to others will not decrease it in ourselves, nor will it be subject to rust or decay, but it will live for ever.

You will then have a reason for the hope that is within you—that which the ancient Apostle talked about when he exhorted the Saints to be able at all times to give a reason for the hope that was within them. Let that reason be before you in all you do as Saints. Let this bright star of hope ever be your guide while struggling with hardship and privation, and should you be interrogated while thus struggling, that your answer may be—"I am seeking for and laying a foundation to obtain endless enjoyment and happiness."

It is for this you were baptized; it is for this you received the Holy Ghost; it is for this you have partaken of the emblems of Jesus' body and blood; it is for this you gather to the home of the

Saints; and as they increase in this light in Zion, she will become the joy of the whole earth, simply because there will be less corruption and more purity, because all will come there who wish to partake of that salvation which God has to bestow in its fulness.

I know that many people have thought that religion consisted merely in going to church, paying their tithing, and just attending to some other duties; but this would make our religion something that is meagre, mean, and low,—doing no more than the door that moves to-and-fro on its hinges. Of such religion there is plenty in the world. For me such religion has no charms. Why? Because it brings nothing to bless me. I have wants; and when I estimate my wants, I believe I know what your wants are; and we need a religion that will supply those necessities and lead us on to purity and holiness.

I wish you to act towards others in the world as becometh Saints of God, and bless them that curse you. When they revile you, use harsh language towards you, or persecute you, do it not to them. Show them that you are Saints of God, remembering that they possess sensibilities the same as you do. Do not, therefore, tell them that their God is no God at all; for they are, many of them, as honest as you are, and walk as far as you do to-day to worship God, and are even willing to go to the stake for their religion's sake; and what can they do more? Do not get angry with them, but exemplify your religion in your lives, by doing to others as you wish them to do to you.

When you worship, do it not only because of the knowledge you have already received, but for a purpose that is more acceptable to God than this, which is to seek after more knowledge. We should do this for two reasons; the first, because it is necessary to the accomplishment of the purpose for which we had a being on the earth—namely, that we should constantly increase in knowledge; the second, because of the blessings brought to us by such increase of knowledge.

I wish you not to be satisfied merely with the guide-board, or, in other words, the Bible and the ordinances of the Gospel; for they are merely the indications to us that life and heaven are

somewhere to be obtained; but I wish you to increase in the knowledge of true principles, that you may know Jesus Christ; and when you know the Son, you will learn that as is the Son so also is the Father; and thus we attain to eternal life.

We are baptized, covenanting before God that we enter into his service, and are starting out to gain that much-desired object. We are confirmed, that we may receive the fulfilment of the promise to us of the Holy Ghost to lead us into all truth, just in proportion as we are willing to receive it. It is for this same object that we form our associations, that what is begun in the individual may be realized and extended through all our social relations. Let us continually cultivate that frame of mind, that the Holy Ghost may be a welcome guest; and then the prospects of a glorious future will continually be with us to stimulate and strengthen us in the ways of truth.

These are some of the views that I wish you to entertain in regard to your religion. For this reason I wish you to gather home to Zion. Why? Because there is less wickedness there—because there are more in the community there who love and obey the truth than here. How happy you would be, if all the people in Norwich were Saints. But it is not so: therefore I wish you to go home.

You should feel that you are ennobled by your religion, and do not hang down your heads as though you had done something you were ashamed of; but endeavour to sustain the dignity of that relationship which exists between God as your Father and yourselves as his children. In short, I wish you to live your religion—to make every exertion possible for your deliverance from these lands, and you will grow in the cause of truth; and may this be the result of your efforts, is my prayer in the name of Jesus Christ. Amen.

The Saints sang—"O my Father, thou that dwellest."

When the meeting adjourned. Benediction by President Rich.

Half-past 6, p.m.

Conference was called to order by Elder Bentley. The Saints sang—"Though deep'ning trials throng your way." Prayer offered by President

Blackburn. The Saints sang—"Though nations rise and men conspire."

President Lyman delivered a very interesting discourse on the design of God to establish his kingdom on the earth in the various dispensations that have passed; but that, owing to the peculiar circumstances by which the people had been surrounded, his purpose had not been accomplished: that the

Constitution of the American Government was such as to allow of its establishment; and, being commenced, it would, according to the prediction of the Prophet Daniel, stand for ever.

The Saints sang—"O Zion, when I think on thee."

Benediction by President Rich.

JAMES WOODS,  
Clerk of Conference,

## HISTORY OF JOSEPH SMITH.

(Continued from page 440.)

Joseph Smith sworn: Said—I must commence when Francis M. Higbee was foaming against me and the Municipal Court in my house. Francis M. Higbee said he was grieved at me, and I was grieved at him. I was willing on my part to settle all difficulties; and he promised, if I would go before the City Council and tell them, he would drop everything against me for ever.

I have never mentioned the name of Francis M. Higbee disrespectfully from that time to this, but have been entirely silent about him. If any one has said that I have spoken disrespectfully since then, they have lied; and he cannot have any cause whatever. I want to testify to this court of what occurred a long time before John C. Bennett left this city. I was called on to visit Francis M. Higbee. I went and found him on a bed on the floor.

[Here follows testimony which is too indelicate for the public eye or ear; and we would here remark that so revolting, corrupt, and disgusting has been the conduct of most of this clique, that we feel to dread having anything to do with the publication of their trials. We will not, however, offend the public eye or ear with a repetition of the foulness of their crimes any more.]

Bennett said Higbee pointed out the spot where he had seduced a girl, and that he had seduced another. I did not believe it. I felt hurt and laboured with Higbee about it. He swore with uplifted hands that he had lied about the matter. I went and told the girl's parents, when Higbee and Bennett made affidavits, and both perjured themselves; they swore false about me so as to blind the family. I brought Francis M. Higbee before Brigham Young, Hyrum Smith, and others, (Bennett was present,) when they both acknowledged that they had done these things, and asked us to forgive them. I got vexed; my feelings had been hurt. Higbee has been guilty of adulterous communication, perjury, &c.; which I am

able to prove by men who heard them confess it.

I also preferred charges against Bennett—the same charges which I am now telling; and he got up and told them it was the truth, when he pleaded for his life, and begged to be forgiven. This was his own statement before sixty or seventy men: he said the charges were true against him and Higbee.

I have been endeavouring to throw out shafts to defend myself, because they were corrupt, and I knew they were determined to ruin me. He has told the public that he was determined to prosecute me because I slandered him, although I tell nothing but the truth.

Since the settlement of our difficulties I have not mentioned his name disrespectfully. He wants to bind up my hands in the Circuit Court, and make me pay heavy damages for telling the truth.

In relation to the conspiracy, I have not heard Francis M. Higbee say he would take away my life; but Chauncey Higbee, Charles A. Foster, and Dr. Foster said they would shoot me; and the only offence against me is telling the truth. I did say that Dr. Foster stole a raw hide. These are the things that they now want to ruin me for—for telling the truth.

When riding in the stage, I have seen him put his hands in a woman's bosom, and he lifted up her clothes. I know that they are wicked, malicious, adulterous, bad characters: I say it under oath: I can tell all the particulars from first to last.

Brigham Young sworn: With regard to Francis M. Higbee, at the time that is spoken of I stopped opposite Mr. Law's store: we had been conversing with Dr. Bennett. When I came into the room, Francis Higbee rather recoiled and wished to withdraw: he went out and sat upon a pile of wood. He said, "It is all true; I am sorry for it; I wish it had never happened." I understood Bennett, who related some of

the circumstances: he cried and begged of us to forgive him, and said if he could be permitted to stay in the city as a private individual he should be happy. That was about what he said—"It is true, I am sorry for it, and I wish it had never been so," as we came up. Dr. Bennett, Mr. Higbee, and Mr. Smith had been talking about it. I have not mentioned it before. I knew of the whole affair. It was on the 4th of July, or a few days after: it was shortly after I came from England. I was in the City Council when Mr. Higbee said all was settled.

Cross-examined: I have heard Dr. Bennett say all these things were facts; he acknowledged that Higbee had the —, and that he doctored him; he acknowledged that, and a great deal more.

I will make one statement. In our conversation with Dr. Bennett, I told him that one charge was seducing young women, and leading young men into difficulty; and he admitted it. He said if he had let young men and women alone, it would have been better for him.

Sidney Rigdon sworn: In relation to the matters before the court, I am unacquainted with them. I was sick at the time, but I have heard them talked of back and fro.

Cross-examined: I recollect Joseph Smith came to me with a complaint against Higbee and Bennett, and made affidavit that it was true. I have the affidavit in my house. I went to see Higbee on last Saturday, and found him at Mr. Morrison's, where he was waiting for a steam-boat. I endeavoured to prevail on him to relinquish his undertaking. He said he had no character in Nauvoo, and therefore he had none to lose. I tried to convince him that he had a character, and might be looked upon with respect; but he flatly contradicted me and said he had none, and that was the reason why he persecuted Joseph Smith; as he had no character he did not care what he did; he had nothing to lose by it. That was the substance of our conversation.

Hyrum Smith sworn: I recollect a settlement of difficulties between Francis M. Higbee and my brother Joseph, about which some of the court may recollect. I recollect Dr. Bennett asking forgiveness of the lodge, when there were about sixty present. Francis M. Higbee acknowledged that it was the truth, and that he was sorry, and had been a thousand times; he acknowledged his connection with the woman on the hill. I did think he was with Dr. Bennett at the time.

The statement of Dr. Bennett was that he was guilty; he was sorry and asked forgiveness: he said he had seduced six or seven; he acknowledged it, and said if he

was forgiven he would not be guilty any more. Francis said he knew it was true; he was sorry and had been a hundred times. The very things that we had challenged him with he acknowledged. I told Francis that it had better be settled. He said Joseph had accused him, and if his character was gone all was gone: he said he would settle it, and they went into the room. He did not deny any charge; he said he was sorry, that he wanted it buried, and it was agreed to do so. Francis did not say anything about his sickness, but Dr. Bennett made those observations to him—that he had doctored him in the time of his sickness.

Cross-examined: I asked Francis if he did not tell Dr. Bennett that he had seduced a girl? He replied, "I told Dr. Bennett that I did seduce her, but I tell you I never did it; I told him so for my own notion of things." I do not recollect his saying that he had got a bad disorder with the French girl; he said he should not have been seduced if it had not been for Dr. Bennett. When charged with them, Francis said they were true, that they were alleged a hundred times: he said, "I will alter; I will save my character." I have never heard from brother Joseph anything about his character; Joseph did not accuse him of anything before the police: he said Francis had better take care. Francis was a little dissatisfied, but that difference was settled; I was present. He said he would not receive anything again from abroad; he would not take any steps by hearsay; he would come to him and tell him. There were several present when this took place.

Porter Rockwell sworn: He recollected the conversation, but not very distinctly; but he did recollect that Francis M. Higbee acknowledged to Joseph Smith that he was guilty of the charges preferred against him.

Court adjourned for one hour and a half.

Court met.

Mr. Wheelock sworn: With regard to this case, I know nothing but through a circumstance which occurred at Nashville. Elder James Blakeslee came to my house to preach; he preached and was upholding the authorities of the Church very much: he came over here and apostatized the same day. I then came over and went to see; I asked him why he had changed his mind so quick? He said he had seen affidavits of the guilt of Mr. Smith. He told me Mr. Higbee was going about to the different Conferences. I told him I thought he had better send some one else; his conduct was not the best, and I know of circumstances that were not right. Once I was a mate on a steam-boat, and Higbee was clerk: we had not much cabin; we had some females on

board. I and another had given up our room to some ladies for the night; it was my watch, and I went into the cabin for my buffalo robe about one o'clock in the night, when I saw him leaning over the berth where one of the ladies slept. This was in the night, and he had no business there; no gentleman had any right there. I gave up my berth to the ladies, and I felt indignant at such conduct; his conduct towards the lady passengers was unbecoming, and particularly in one who professes so much virtue as he does now.

Joel S. Miles sworn: I have seen Francis M. Higbee go into rooms with females, but what their intentions were I do not know. I might have seen him two or three times. I think he has done that which is not right; I should judge, from conversations with him, that that was the case: I presume he has a good many times; I might recollect twenty times: he has frequently told me things of that kind. It is a private case, to be sure. He has told me that he had commenced an action against Joseph Smith for slander. I met Francis to-day; I asked him about the fuss, when he said he had got Mr. Smith up for slander; he said he should not come here, but did not say why. I recollect the time that he was sick, when Dr. Bennett attended him; I went to see him nearly every day. I understood Mr. Higbee to say that he was prosecuting Mr. Smith for slander, and that he was up before the Municipal Court. He told me he supposed I was wanted to prove that he was a thief, whoremaster, and everything else.

Henry G. Sherwood sworn: I have several times had conversations with Higbee. I recollect that near two years ago there was a fuss about John C. Bennett's spiritual wife system before the High Council. I recollect a French woman coming up from Warsaw, and that Francis M. Higbee had medical assistance. \* \* \* \* \*

Dr. Bennett attended him. Joseph Smith administered unto him, but it was irksome. Higbee assented that it was so: he did not contradict it; he promised to reform; he would do better; he would do so no more.

Heber C. Kimball sworn: I think it is near two years ago since I had a conversation with Francis M. Higbee. He expressed himself indignant at some things. He expressed himself that he was sorry. He would live a new life. He would never say a word against President Joseph Smith. He had an inclination to write that what he had published was false. I exhorted him to go and recall what he had said. I afterwards saw him in Cincinnati, when he promised by everything sacred that he would come home, reform, and then go and publish this doctrine, for it was true.

He said he had taken a course that was wrong towards President Smith, and was sorry for it. He said he would study at Cincinnati, for his character was ruined here. When we were in Quincy, I went over to Missouri, and exhorted him to alter his conduct. The last time I conversed with him, he said—"If I had taken your counsel, I should now have been a man looked on with respect." He said he was not connected with the people that opposed President Smith, and never would. He much regretted the course he had taken.

Joseph Smith: The statement I made out against Francis M. Higbee I have proved to be facts, and therefore it is not slander. I have testified boldly, and have brought witnesses to prove him to be an adulterer and a vicious man. I did not do it until he began to use his evil influence against me. If I had been to blame, and he had got the least chance, he would have been here. He knows I am here, and all know that they have nothing against me. I have proved all that I ever testified: the court would be bound to discharge me on account of having proved it.

There are very few lawyers who know the great principle of the Habeas Corpus Act. Ask a lawyer, and he does not know, but that he has got to go to some judge. The U. S. District Judge (Pope) has been one of the Supreme Judges of the State; his decision is that it should be as much in the power of the simple magistrate as of the greatest Judge. Hence Governors and Supreme Judges all know that I am correct.

A simple magistrate should have the right. "The right of Habeas Corpus shall not be denied." It does not say by a Governor or Judge; who, then, does it mean? All the authorities. All Judges know that it is a fact. If you hold the office of a magistrate, and you are sworn to keep inviolate the Constitution of the United States, you are sworn to fulfil that part, which says that you shall not refuse the privilege of the Habeas Corpus to any one. I have only to open to Blackstone or the Bible, and then I know where powers are. I never said anything about the Higbees, or the Laws, or the Fosters, but what is strictly true. I have been placed in peculiar circumstances.

The only sin I ever committed was in exercising sympathy and covering up their iniquities, on their solemn promises to reform; and of *this* I am ashamed, and never will do so again.

After hearing the foregoing evidence in support of said petition, it is considered and ordained by the Court—

1st. That the said Joseph Smith, senior, be discharged from the said arrest and imprisonment complained of in said petition,

on the illegality of the writ upon which he was arrested, as well as upon the writ of the case, and that he go hence without delay.

2nd. Francis M. Higbee's character having been so fully shown as infamous, the court is convinced that this suit was instituted through malice, private pique, and corruption, and ought not to be counte-

nanced; and it is ordained by the court that said Francis M. Higbee pay the costs.

{ Seal. }

In testimony whereof I hereunto set my hand and affix the seal of said court at the city of Nauvoo, this 8th day of May, 1844.

WILLARD RICHARDS, Clerk."

(To be continued.)

## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 20, 1861.

### THE SAVIOUR AND HIS APOSTLES AS VIEWED BY THEIR CONTEMPORARIES.

NOTWITHSTANDING the Bible is easy of access to all, and commonly read by a large portion of the people, there is a remarkable amount of blind, unreasoning ignorance manifested upon many points that are set forth in that record. Probably upon no one point is there more of this manifested than in the popular opinion respecting the character of the Lord Jesus and his immediate disciples. So little idea have the major portion of professed Christians of the Lord and his Apostles' position in society, of their circumstances and their associates, and the reasons (good in the estimation of the reputedly learned, religious, and polite Pharisees,) the Jews had for treating them as they did, that they condemn without stint a generation that could be so wicked as to persecute men of so holy a character. They cannot perceive that the Jews had the slightest justification for their cruel and dreadful conduct towards the Son of God and his recognized servants, but think that, if they had been living in their days, they "would not have been partakers with them in the blood of the Prophets." Whenever they have seen Jesus and his Apostles represented in the cheap wood-cut, in the elegant engraving, or the finished master-pieces of art, they have been so well clad and of such noble and commanding mien, (especially the Saviour, whose heavenly features, encircled with a halo of glory, have indelibly impressed themselves upon every mind,) that they have ceased to remember that there was about him "no beauty that we should desire him," and that his disciples were a rude, illiterate, ill-clad set of men. They forget what the Apostles themselves have written about the Saviour's and their own surroundings, and wonder how the Jews could be so blind as not to immediately recognize their Messiah.

But does this generation present any satisfactory evidence, by their acts, that they would have been more likely to have received Jesus and his Apostles, and honoured them, had they been living then, than the Jews did? If we were to base our answer to this question upon our own experience, we would say, No; they do not: on the contrary, their conduct has proved that, if not the children, they are at least the apt imitators, of those who killed the Prophets. They reject the truth, kill the Prophets, persecute and malign the servants of God as bitterly, and with as great hatred, and with no more justification, and upon no better grounds than did the Jews eighteen centuries ago. And they do all this, too,

with no greater zeal for religion and no more sincere desire to do God service than did their predecessors in that or any previous generation.

If men in these days can claim any extenuation for rejecting the truth, or for refusing to believe and receive a servant of the Lord, because he does not come up to their standard of what such a man should be, then surely the Jewish nation contemporary with the Saviour might with propriety have asked for leniency to have been extended to them. For were they not, in their thoughts, justified in refusing to acknowledge him? He professed to be the Messiah, the Son of God; but did they not know that he was the Son of Joseph the carpenter? and did they not know his mother, his sisters, and his brothers? "No man knoweth whence he is," was the opinion they entertained of the coming of the Messiah; but did they not know whence Jesus was? The Scripture said that Christ should come out of Bethlehem: but was he not a Galilean, and where could the proof be found of a Prophet arising out of Galilee? Did not his own brethren, who ought to have known that he was the Messiah, refuse to believe in him? (John vii. 5.) Jesus said that he should be lifted up, signifying the manner of his death; but had they not heard out of the law that Christ should abide for ever?

How palpably absurd, then, in view of all these and numerous other objections, did the idea of his being the Christ, the Son of God, appear to such learned and devout men as the Pharisees were! With what zeal they must have felt to go forth and striven to check the system when they had such "strong proofs" that it was an imposture! When compared with these, how rapidly do the "strong proofs" which the same classes in this generation delight to urge against the testimonies of Joseph Smith, stating that he was Divinely called to be a servant of God by the direct ministration of heavenly beings, and that the Book of Mormon is a true record translated by the gift and power of God into the English language, dwindle into very insignificant, trifling objections! The Spaulding story, when examined as evidence, is perfectly contemptible in comparison with the stories circulated for the same purpose among the Jews; and so with every other "evidence" or objection brought against the work of God in these days. The Jews' evidences against the work then were better grounded and more plausible than those in circulation against the work now. Yet this generation look with scorn and unbounded indignation upon the nation that could reject so precious a gift as the Gospel and crucify its Author, while guilty themselves of the same crime!

To a nation situated as the Jews were, there was nothing any more attractive in the person or doctrine of the Son of God than there would be to Christendom at the present time. They were well versed in all the literature of the age, especially that pertaining to their own nation. Their leading men were learned, devout, and ceremonious, valuing good society, scholarly acquirements, staid and formal demeanour, religious observances, and a pious garb as highly as any body of so-called Christian divines do now. How could they receive Jesus and his Apostles, who possessed none of these requisites? As well might Christendom be expected to acknowledge Joseph Smith as a Prophet. For was not Jesus a carpenter, one of the common people, and deficient in education, "having never learned"? (Mark vi. 3; John vii. 15.) Did he not lead a vagabond life, and consort with the despised publicans and sinners? (Luke x. 30.) Did he not manifest a (to the religious of that day) shocking contempt of long-established and venerated usages and days, doing things which they looked upon as very bad? Was he not rude of speech and violent in demeanour? (Matt. xxiii. 13-33;

John ii. 15.) And were not his Apostles "unlearned and ignorant" (Acts iv. 13.)—many of them rough, uncouth fishermen, selected from the low and vulgar? They possessed no refinement, and evinced no more veneration for many usages than did their Master, scandalizing the Pharisees and Scribes by their violation of the traditions of the Elders by eating with unwashed hands! and were even thought by the Jews to be so anxious to deceive the people and keep up "the imposture" as to steal the body of the Saviour from the tomb while the guards slept, so that they could say he had risen from the dead!

Would any person imagine, by examining the prints, engravings, and paintings scattered broadcast through the land, of the Son of God and his Apostles, and by listening to so-called Christian ministers discoursing in mellifluous tones upon their lives and virtues, that they had ever occupied the positions they did, or had ever been viewed in the manner they were? They depict them more as they would like them to be than as they were; and there can be no doubt about the manner in which they would be treated, were they to revisit the earth and present themselves, in the shabby attire they had used to wear, at some of the fashionable buildings named after themselves. A modern Saint would be quite as likely to gain admittance to the pulpit as the ancient Saint after whom the edifice might be named. It is highly improbable that either would be in the least desirous to enter one of them, unless it would be for the purpose of warning them of their sins; for the disposition to court the society of the great, to quote, as a reason for not believing the truth, that the rulers and Pharisees have not believed it, to wear a garb that would show all men that they were pious to be great sticklers for observances and forms and ceremonies, to make long prayers and appear righteous outwardly, to love the uppermost rooms at feasts and the chief seats in the synagogues, to delight in greetings in public places, and to be called "Reverend," "Reverend," would remind the ancient Saint so much of the practices of his old persecutors, that he would have no wish to remain where they were.

• People of this description, whether known as Pharisees or as Christians, can see nothing attractive in the truth, or desirable in its messenger or bearer. The former is either a stumblingblock or foolishness, and the latter is not learned or popular. Their vision is so distorted by the influence of the Adversary that every beautiful feature of truth appears a deformity, and every deformity in the world appears beautiful. Truly has the Lord said, "That which is highly esteemed among men is abomination in the sight of God." The Gospel and the servants of God have never been highly esteemed among men: they have ever been despised and hated in every generation. None but those who love the truth, and place not their affections upon the world, can receive and cherish the testimony of the servants of the Lord, or can perceive the beauty of, and embrace and remain faithful to, the Gospel.

ABSTRACT OF NEWS FROM THE CONFERENCES.—Elder Owen, in a letter from Newport, Monmouthshire, dated July 8th, says:—"I am happy to inform you that prospects are brightening here. Since I wrote last, we have baptized thirteen persons. The people have commenced to take into consideration the importance of paying their Tithing, and doing what they can towards their emigration." Elder Liez says, in a letter dated the 4th instant from Preston:—"We have commenced out-door preaching, and the people listen with great attention. Brother Kay has been with us ten days, and has visited the Branches and fired up the Saints, among whom I expect to see an increase of faith and good works."

## NEWS FROM UTAH..

(From the "Deseret News," of May 29, 1861.)

**APPOINTMENTS TO THE TERRITORY.**—The Pony on Saturday evening brought private letters to the city, through which we learn of the appointment of Mr. Martin, of Milwaukee, Wisconsin, to the office of Superintendent of Indian Affairs in this Territory. He has had attached to his office a nephew of Commissioner Dole as clerk. It is understood that a successor to Mr. Humphrey, the Indian Agent, has also been appointed, but his name and residence have not yet transpired within the range of our information.

**GOOD NEWS FROM THE SOUTH COUNTRY.**—On Saturday evening last, Elder John B. Maiben returned from a business tour through the southern part of the Territory, on which he started from this city on the 1st inst. He reports having met President Young and party at Cove Creek, some thirty-eight miles below Fillmore, on the evening of Monday the 20th, where they camped that night, and would arrive at Beaver the next day. On Wednesday, the 22nd, it was intended to visit Minersville, eighteen miles west of Beaver; and probably the party would not reach Parowan till Friday evening. They were all well and in fine spirits, and had travelled from Fillmore to Cove

Creek on the day they were met by Elder Maiben.

At Fillmore, which place they did not reach till Sunday the 19th, a meeting was held in the afternoon. A large congregation assembled, which was addressed by Presidents Young and Wells, Elder John Taylor, and Bishop Hunter. President Joseph Young, who accompanied the party as far as Fillmore, held meetings there on Monday and Tuesday evenings.

Elder Maiben brings a good report of matters and things in the Southern settlements, and especially of the crops in Washington County, which he says looked remarkably well. The wheat was in the boot, and barley was further advanced. He saw corn three feet high that had not been planted a month. The prospect for fruit below the rim of the basin is excellent. The grape vines are luxuriant, and apple, peach, and other fruit trees remarkably thrifty, and some very young trees heavily laden with fruit.

The express which left this city for the President's party late on Wednesday night was met ten miles beyond Nephi, and would arrive at Beaver before the departure of the company from that place for Parowan on Friday morning.

## CORRESPONDENCE.

## ENGLAND.

## SOUTH DISTRICT.

Plymouth, July 5, 1861.

President Cannon,—I have of late been down here in Devon and Cornwall, trying to help brothers Pitt and Moody in the Land's-End Conference. In Hayle I sent the bellman round the town, to give notice that I would hold a religious meeting there, and at the time appointed there were four or five hundred to hear me preach, and a good, quiet time we had. After I had done, some of the people wanted to give me money, and wanted to hear more of "Mormonism." I held another meet-

ing next day, and had a room full; and although in that town the Elders had to pay for their beds, and could scarcely get any food, after our meetings there were four or five families that kindly offered to give the Elders food at any time they might call, and some to sleep them. I have visited Falmouth and other places, cheering the Saints and giving counsel and instruction to the Priesthood.

I am now in Plymouth, and we have taken the Odd-Fellows' Hall, and notified the people of the same. I shall give the first lecture there next Sunday night. In Devonport our meet-

ings are crowded. We have baptized six since I came down, and are going to baptize six or eight more. I feel that the work in this Conference will soon move ahead.

God bless you, and inspire your heart for every duty! With the same wish for all your fellow-labourers, I subscribe myself your brother in Christ,

GEORGE HALLIDAY.

NOTTINGHAM DISTRICT.

Nottingham, July 6, 1861.

President Cannon.

Dear Brother,—At Grantham, in the Lincolnshire Conference, on the 15th ult., we held a Conference. There were about thirty-five Saints that attended the meeting and enjoyed themselves well.

The Conference is scattered over such a large district of country that it takes about a fortnight to go through it.

In the Nottingham, Derbyshire, and Leicestershire Conferences I find a slow but steady increase of the Spirit of the Lord among the Saints. Throughout this District the brethren are united with me, feeling anxious to press forward in the good work, and extend to the best of their ability the welfare of the cause of truth.

I am informed by brothers Nelson and Orme that they get very good attention, as a general thing, through their Conferences, when preaching in the open air. This we have turned our attention to, and I fondly anticipate it will result in much good.

I pray that the blessings of the Lord may rest upon you and all the faithful of his people. I remain your brother in the Gospel,

JAMES S. BROWN.

DORSETSHIRE CONFERENCE.

Bridport, Dorset, July 2, 1861.

President George Q. Cannon.

Dear Brother,—I am happy to be able to report the Dorsetshire Conference in a very good condition. I arrived here from Jersey on the 4th ult., and was kindly received by brothers Fuller, Zyderlaan, and the Saints in general. I have visited the several Branches and found the Saints enjoying a goodly portion of the Spirit of the Lord, but having very little of this world's goods.

Trade is at a very low ebb. Many of the Saints are but partially employed, and some of them idle altogether, which makes it rather inconvenient on Saturday night.

Brother Zyderlaan, the Branch President, and the Priesthood in general, are one with me, having a good desire to bless each other, to build up the Saints, and spread a knowledge of the truth among the honest in heart. We have had quite a number of baptisms lately, and expect more soon.

Brother Bramall, the President of the District, has made us a visit. We met in Conference on Sunday, 23rd ult., and truly we had an excellent time together. The rich blessings of heaven were poured out upon us, which filled every heart with joy and gratitude, while the bright and cheerful countenances of the Saints bore testimony that they were in possession of that spirit of peace, which mortal man can neither give nor take away.

Brother Bramall has since visited and held meetings in all the Branches, and his kind and fatherly instructions are much appreciated by the Saints; and, all things considered, I feel that our future prospects are encouraging, and that a good work will be done. We feel like doing our best, and leaving the result in the hand of God.

As for myself, I feel well in the good work, and the desire of my soul is that I may have power and influence to bless the Saints, to win the honest in heart over to the truth, and, while I live, to do all I can, in connection with my brethren, to build up the kingdom of God upon the earth, and bring in the long-expected reign of righteousness and peace.

As ever, your servant in Christ,

MARK BARNES.

KENT CONFERENCE.

Faversham, July 4, 1861.

President Cannon.

Dear Brother,—In reading the epistles of the brethren, as published in the *Star*, I find in their different districts the principal subject to be emigration for next season. It certainly is the topic most referred to in this Conference, and a great many are putting forth their works as well as their faith to the accomplishment of this object—

the gathering from here to our mountain home.

On Sunday, the 23rd of June, we received a visit from Presidents Lyman, Rich, Brown, and Staines. Presidents Lyman and Brown spent the day at Brighton, myself and the Saints there being blest with good counsel and the pure principles of truth, which were delivered to us through them.

We have out-door preaching on Sundays in the different districts, but have had very few chances on week days. The people are mostly working until very late in the evening, and are then too tired to come together.

There are three Travelling Elders labouring with me in this Conference—Elders Neilson, Sanders, and Hillier, single young men, and I believe devoted to the cause of truth. The Conference is divided into three districts. President Brown is now making a tour through this Conference, and benefitting the Saints with his counsels.

We have had no particularly exciting times, while I have been here, in the shape of mobbing or over-crowded meetings; yet in some parts of the Conference our rooms are well filled, and there is a gradually-growing interest in the work of God; and most of the Saints here are faithfully attending to their duties. There are numbers that are "almost persuaded," and I think will soon be baptized. We have baptized about thirty since I came here, and three gave in their names for baptism last Sunday.

With kind remembrance to brothers Lyman and Rich, and those associated with you in the Office, I remain your brother in the Gospel of peace,

JOHN NEEDHAM.

#### READING CONFERENCE.

Reading, July 9, 1861.

President Cannon,

Dear Brother,—Thinking possibly you desire to be made acquainted with the condition of the Reading Conference, I forward you a condensed report of the same.

It will be unnecessary for me to acquaint you with the amount of country we have to traverse. No doubt you have been already informed upon that point. Sufficient to say that "the boys find they are truly Travelling Elders."

On account of the scattered condition of the Saints, we find it difficult to exert that good influence usually enjoyed by frequently assembling together.

I cannot say that all the Saints are doing the best they can, but we have many in this Conference who seek first the kingdom of God and his righteousness, believing in the promise that "all things else shall be added unto them." Some strive to walk by sight, seeming to forget that faith, which is the gift of God, enabled them to rejoice in the truth, and realize that according to their day so they possessed strength. Such have not their efforts crowned with apparent success.

In baptism our figure (nineteen during the past half-year,) is not very large, but I feel proud in representing so many. The difficulties attending us are considerable. Every soul has to be won by hard labour.

The feeling against "Mormonism" is strong: most people know more about it than you ever did or ever will know—*information* gleaned from *authenticated facts*. No doubt this is the most convenient way of discussing its merits. Methinks the strictest sect of the Pharisees would hide their diminished heads before the *piety* of this town and surrounding country. Yet I feel there is no profit in their fighting against God and his power—that all efforts will be futile to stop His purposes. The fulcrum (the Gospel,) and the lever (the Priesthood,) are in the hands of men divinely inspired, which will topple over *all* man-made schemes, scattering them as chaff before the wind of the summer thrashing-floor, revealing the work of God in all its grace and beauty. It is needless for me to mention financials: the usual yearly report makes you fully acquainted with each item.

Out-door preaching is carried on as far as our limited means will allow, with varied success. I might remark that the "folks" are nearly preached to death; every shade of opinion has its representative.

During the past quarter our numbers have been considerably increased by the transfer of Burbage Branch. The Saints appear to be passing through the "Valley of Death." I think the transition from death unto life will be

most agreeable to them. I am free to confess that it will be pleasure to me.

Concerning myself I feel well, wish to display my faith through my works, and with the brethren desire to labour, that the good may improve, the indifferent become better, and the unwise be

taught to know the ways of eternal life.

Praying that the blessings of the Lord may rest upon yourself, with Presidents Lyman and Rich, I remain your brother in Christ,

GEORGE REED.

## SUMMARY OF NEWS AND PASSING EVENTS.

### GENERAL.

Spanish advices inform us that the Republican faction at Loja has been completely dispersed. The chief of the movement has lost all his partisans.

The *Lombardia* of July 9 says—"It is stated that the Austrian Government has ordered all the Venetians who for political reasons are imprisoned in Moravia, Bohemia, and Styria, to be set at liberty and allowed to return to their own country.

A letter from Wilna, the capital of Lithuania, states that there is an insurrection of the whole of Poland; one sentiment and one spirit animate the people, and they believe that the time for the recovery of their national rights is approaching. "At Wilna, 400 miles from Warsaw, the inhabitants were by some unknown means suddenly smitten with "a spiritual contagion," and the national hymn was sung in the churches and even in the streets. Governor-General Nezimow consequently issued an order prohibiting the singing of the hymn at any place or on any occasion; and he sent a peremptory command to the clergy that this official document should be read in all churches on the same Sunday at the end of the sermon. The Sunday arrived; the churches were crowded; but when the usual time for a sermon approached, no preacher could be found in any church to ascend the pulpit, though there are more than sixty churches in the town. This unanimity of horror felt by the clergy at giving publicity to a measure so repugnant to the feelings of the country is a strong evidence that all classes identify themselves with the national spirit. The time usually occupied by the sermon was converted into a sublime scene of intense emotion. The people, after a short suspense, as if under the influence of a sudden flash of clairvoyance, threw themselves upon their knees, and with more than ordinary fervency began to sing the forbidden hymn.

The entire provinces of Kiev and Podolia are infested and invested by a mighty army of locusts. So thick and numberless are the eggs, that in every shovelful of earth 80 eggs may be counted. The ignorant peasantry, even where the nature of the land admits of the destruction of this pest, refuse to disturb the terrible visitation, as they hold it to be a

punishment sent from heaven. The entire harvest must fall before these vicious insects, and famine must be the people's portion.

In India the area of distress is daily widening. In the neighbourhood of Meerut and Bolundshuhr it would be difficult to exaggerate its intensity. From Delhi the accounts represent the state of affairs as worse. In the poorhouse in that city alone there were 9,000 inmates, while many more starved-out labourers were employed on the public works. From Mooltan and Scinde fears are entertained of the failure of crops from the unnaturally low state of the rivers, and the hopes of all rest in an early rainy season. Another calamity, however, has recently been added to this of the failure of the crops. In the famine districts the mortality among the cattle is terrible.

Paris papers announce that an insurrection has broken out in the southern province of Tankin, in Annam, and assert that the inhabitants had refused the extraordinary levy for continuing the war.

The latest accounts from the west coast of Africa are very unsatisfactory and discouraging. A few turbulent and designing men, stated to be agents of the King of Ashantee, have induced the natives of Cape Coast to clamour for the repeal of the poll-tax; but it is expected that when the people thoroughly perceive the designs of the leaders, they will support the British authorities.

### AMERICA.

The American news is unimportant. Skirmishes occur daily between the outposts of the contending armies, but no serious movement has yet taken place.

Prince Alfred arrived at Montreal on the 28th ult., and was heartily received. He left for Quebec on the 29th.

The Madrid papers of the 6th ult. publish a telegram from Cadiz, stating that the Haytians had invaded the territory of San Domingo. Santana, Pelaez, and Alfau were marching in haste to the frontiers. Great armaments were being made in St. Domingo. Enthusiasm prevailed among the Spanish troops. A squadron of 18 vessels with had been despatched from Havana. Financial affairs at Havana were in a bad condition.